

Our physical instruments which indicate quantitative differences in the range of common phenomena are principally products of qualitative perception in the human mind.

The range of differences in the human mind have their seat in the consciousness(or mind) which exists according to the existence of the mind.

The difference between one mind and another lies in the experience.

The quantitative aspect is bound up with the experience. In other words, quantitativeness is an experience of qualitativeness. Quantitativeness projected by the qualitative becomes in turn a stimulus to the deepening of the qualitative process of the mind's experience.

The quantitative exists only as a stimulus to the qualitative which seems a necessity to the evolution of the psychological or subjectively informing.

The mind perceives more or less and reacts to that more or less in accordance with an infinite range of possible (interpretations and) actions appropriate to the immediate measure of its experience. The infinite range represents the qualitative aspect of thinking.

Quantity is a physical concretion of quality, being part of the evolutionary scheme which is a qualitative affection. Quantity is really quality concretized by the mind in space and time.

In the world of mind, quantity also prevails since the mind conceives quantity and that quantity serves in the sensitizing of quality.

A thing in its relative state is in the process of bringing itself to fullness. Various stimuli are necessary in the striving toward the full vitality of completion.

Discrimination is the qualitative reaction to contrasts. Discrimination comes from contrasts but what are these contrasts? They are one relative whole of multiplicity striving to its absolute whole of oneness.

The universe represents one whole of multiplicity, that is multitudes of mutually consuming contrasts which do not, in reality, consume each other.

Exactly what is there consumed in consuming? Complicatedness to make simplicity and simplicity to make complicatedness of the same everlasting reality. The process goes in both directions, then, of evolution, then, by reason of the non-restricted ultimacy of the ultimate. Simplicity goes into complication and complication into simplicity until the sufficient energy of freedom of will is collected to make the transition. In other words, unless sufficient energy of intelligence is collected in man, a progressive change in his development is not possible.

The accumulation of intelligence of consciousness or the accumulation of neglect permits you to make a certain definite step backward or forward. And until the former is reached, one only has joys and sorrows to no effect. In other words, one lives to no practical point. It is neither great deterioration nor advance; we merely keep intact the level upon which we vegetate (the field of life upon which we graze). We live but with no advantage to us in fulfilling evolutionary purpose.

This is to say that it is the better advantage to devote oneself to psychological maturity which is never productive of harm and not to amassing casual forms of wealth and success, the intense pursuit of which brings poverty in the sense that it intensifies a general state

of insecurity by creating unceasing apprehension.